

Orgetorix, à *Kiliano* ex *Adr. Jun.* exp. locorum Dives, tanquam ortum esset à Belg. *Dort* vel *Dyt*, Locus, & *Riick*, Dives. Mallem, licet aliquanto timidiùs, deflectere à præp. C. Br. Epitaticâ *Ar*, Super, & in compositione Valde, *Cyttu* pro *Cyttuno*, Assentire, & *Rhêg*, Donum, q. d. qui valde assentit (i. e.) Oblectatur muneribus, vel qui propter munera suffragium suum vendit. Vel à C. Br. *Argymiddu*, Nocere, et *Rhêg*, cujus sc. *duca à dupa* sunt, vel cui dona in damnum cesserunt.

Prasutagus, *Icenorum Britonum* Rex, à C. Br. *Brâs*, Crassus, Grandis, *Sutt* vel *Sûd*, Forma, Species, & *Taeog*, Rusticus.

Rhedæ, Vox *Quintil.* teste origine Gallica. *Vossius* & *Cluverius* deflectunt à Belg. *Riiden*, Teut. *Reiten*, Equitare. Quidni ego potiori etiam jure deducam à C. Br. *Rhedeg*, Currere, omninò ut *Currus* à *Currendo*.

Uergingetorix, à *Becano* exp. Providentiâ Dives q. d. Belg. *Uer-sinnigheit-riick*, ab aliis exp. valde Ingeniosus, q. d. *Seer-sin-riick*. Sed isti boni viri non animadvertunt hanc vocem *Sin* non esse priscam *Germanicam*, sed recentioremi à Latinis traductam, sc. à Sentiendo & Sensu. Mallem igitur deflectere à C. Br. *Bera*, Acervus, *Cynganu* pro *Cynanu*, Fari, Affari, & *Rhêg*, Donum (i. e.) qui montes pollicetur.

Uergobretus, summus apud *Gallos* Magistratus Dictatori Romano suppar. *Becano* exp. Magistratus cui potestas est Strangulandi, & scribit *Uergogbret*. Utinam Etymon plenè deduxisset; vix capio, nisi ortum putet à Teut. *Uatagen*, Strangulare, & *Be-richten* pro *Richten*, Punire. Adhuc pejus *Hottomannus* dictum putat quasi *Oberest-werck* (i. e.) Magister vel Inspector operum. Mallem igitur deflectere à C. Br. *Bêr*, Hasta, Lancea, *Gobr*, Præmium, Merces, & *Eith* contractim pro *Eithaf*, Supremus (i. e.) Summus lancearum seu militum Hastatorum Remunerator. Sed obstat quod vox *Bêr*, cum etiam Veru designet, & manifesta sit inter Veru & Hastam similitudo, videtur omnino à Lat. *Veru* deflexa. Consultius igitur fortasse esset r̃p̃ *Bêr* verbum *Guar* pro *Guario*, quod Impendere, Expendere significat, substituere; ità ut idem ferè sensus emergat (i. e.) Magistratus qui præmia cuique pro merito distribuit.

Uirdumarus, à *Kiliano* exp. Pacis Arbiter seu Præfectus, tanquam ortum esset à Belg. *Urede*, Teut. *Friede*, *Fried*, Pax, & *Ueyer*, Præfectus, Prætor, Dynasta. Mallem deflectere à C. Br. *Gwâr*, Clemens, vel potius *Gwaredd*, *Gwarder*, Clementia, & *Mawr*, Magnus, q. d. Clemens & Magnus, vel Clementiâ Magnus, quo nomine nullum viro Principi Augustius.

F I N I S.

HIDDEN THINGS

Made manifest by the

LIGHT:

In a plain Distinction between
CONDEMNATION and *TEMPTATION*.

Wherein is shewed how the righteous

LAW of God is ministred upon the transgressor, and how
it is to be by all received and continued under,
through it, as a Schoolmaster to come to Christ,
by him to have the sin done away for ever.

Also of Temptation, what it is, and how it may be known
and discerned from Condemnation, that out of Temptation
Man may be delivered and kept with the Light of
Christ, who was tempted and did overcome.

With a direction to them who profess the knowledge of the
truth, and live not in the power of God, that they may
know the entrance within the Vail, where the Temptations
are overcome, and where the foolish Virgins cannot enter.

Given forth for such who say they see, and yet their sin remaineth; and
may be serviceable to such who can hear and understand the things of
God, that those who are yet blind may no longer put darkness for
light, and light for darkness, as it is written,

*Bring forth the blind people that have eyes, and the deaf that have ears: Let
all the Nations be gathered together, and let the people be assembled, who
amongst them can declare this, and shew his former things: Let them bring
forth their witness that they may be justified, or let them bear, and say it
is truth, Isa. 43. 8, 9.*

By a member of the Church and body of Christ, for whose sake I suffer
bonds in the Common Goal and House of Correction at *Winchester*,
where my Name is written, *Humphry Smith.*

London, Printed in the year 1658. Since which time the Author suffered
Imprisonment till Death, (in the aforesaid Goal of *Winchester*) for
the Word of God and Testimony of Jesus. And (at the earnest re-
quest of some that were sensible of the further service hereof,) Re-
printed in the year 1664.

**Hidden things made manifest by
the Light in a plain distinction be-
tween Condemnation and Temp-
tation.**

Concerning the Ministration of Condemnation.

IN THE World being set in mans heart, and sin being
in the world before the promise was made; which
promise was before the Law; by which the sin is
discovered; which sin was in the world before the promise,
yet the promise is before the Law; and yet untill the Law
comes, it hath reigned over that on which the promise is; and
since separating man from God, the which is not clearly
seen untill the Commandment (which is Light) is come,
the ministration whereof is, condemnation unto MAN,
being found in the transgression; the which Ministration of
Condemnation is to pay ~~over~~ all, having sinned; and when
this cometh, it finds man in the death; and by it is sinne
revived, whereby man comes to see a body of sin, which
stands between him and God, so that he is afraid of the
dreadful power of God, ministered forth through the law, to
slay him that hath transgressed; the which some coming to
see, or in the least measure to see, call it a temptation
because it maketh him sensible that condemnation be-
longeth to him; and that all his profession and building
upon the promise in that which the promise was not un-
to; and seeing that if he lyeth down to receive this Mini-
stration, that he w^{ill} all his profession and knowledge, zeal,
wisdom and prayers, (which did arise out of that ground
which was cursed by reason of the sinne that was in the
world before either the promise, the profession, or the law)
will be all ript up from him as filthy Rags, and that his

shame and nakedness must appear, as it's written, Every mouth shall be stopped, and every one shall stand guilty before God, and no darkness, no shadow of death shall hide the workers of iniquity from the mighty hand of God, who bringeth to judgement the hidden things of darkness, and rips open the secret of the heart, so that the most secret sins that ever were committed are clearly made manifest, and justly charged upon the head of the transgressor, who stands in enmity to God, who will wound the head of the transgressor, and plead in righteousness with him in whom the sin is found, though not made manifest until the time that the Law is come by which it is discovered.

And this Ministration of Condemnation is not a temptation; though many call it so; who being blind, put darkness for light, and light for darkness; for that which sheweth man his sin, doth not tempt man to sin, but rather brings man in fear that he may not sin; for because of sin was the Law added; and the Law was given after much of the love, preservation, power, deliverances, and the wonders of the Lord had been seen, and it was given in the Wilderness where sometime there was want of bread and water; where was Serpents, Scorpions and many trials; where the figure of him who was to heal the wounded, and take away the sting of death, and save the life of man, was lifted upon high without them; the which figure or outward bodily appearance, was prepared by Moses. And Christ had a body prepared him, both which the carnal eye might see, and the carnal mind contend about, (even as the Devil about the body of Moses) but the substance of the figure, Christ the Light, Gods power, being not received within, in the heart, and so sin (the transgression of the Law) remains within, and the figure or that which the natural eye did, or may see, was and is looked upon without, and that without doth not take away the sin within, and these knew not the wayes of God who sinned, and at last loathed the Manna (calling it light bread) in the Wilderness, even there was the Law ministered; they whose eyes are open may read and understand,

(3)

And where the Law was given forth, there was a Mount, or a high place of the earth, which then trembled by reason of the dreadful power of the Lord of Hosts; and beneath or under the Mount was the Seed and Israel of God, which was to keep the Law and Life, [Read within and understand] and yet by reason of that which was hard upon the heart, there was a crying out with dread and horror, and fear; That the Lord might speak no more least they dye; and so that which is heard upon the heart, in the which by the Law (which is Light) sin is found, that it is which is afraid to receive the Law, and come near the darkness, and thunders, and tempests; and so, though many do talk of the Law (being a Schoolmaster to Christ) yet are they as much afraid to receive the Ministration of Condemnation, as their Fathers were, who might have boasted that they were the people of God, and his onely chosen flock, and that the Land of rest was promised to them, and that they had fed upon the passover, (and yet they perished before they came to that which was promised, who are left for an example) and they might have boasted and talked much of the goodness of God, and of his wonders, and of his presence being with them, and of their own experiences therein, and that therefore they were not to come under the Ministration of Condemnation, and fear, and horror, and trembling, and astonishment; and that they need not now to be afraid of God who had shewed them so much love and mercy: And many such things might they have pleaded as most professing people do now, who can talk of promises and deliverances, and of Christ and his merits, and Righteousness, and Justification, and Redemption, (finished without them) and especially of Ordinances, and their own experiences of the power of God, but are yet in their sins, having not received the thing promised, neither come to him who is the end of the Law, and maketh an end of sin, whom many satisfie their vain minds with talking of him with the same tongue that useth deceit; and professing him who is the end of the Law, but the Law.

(4)
 Law they despise, holding the Ark of God in the un-
 righteous ground, which by the mighty power of God
 through the ministration of the Law, is to be shaken and
 removed, as it is written, *Shals also be moved, and all Isra-*
el trembled, and Moses did fear and quake, and once more
 will the Lord shake not onely the Earth, but the Heavens
 also, and then shall the foundations of the hypocrites be over-
 turned for ever.

For though the Name of God and Christ be professed,
 yet if *Moses Law* be despised, such dye without mercy; for
 the Law is to remove the iniquity which doth withhold
 the mercy and the good things from man; and in the end of
 the Law is that received by which the Law is fulfilled, which
 is according to the Law and the Prophet; but there is none
 can come to that in the end of the Law, who refuse to come
 to the beginning of the Law, and despise the Ministration
 of Condemnation, and make a mock at trembling, or at
 least not knowing what it is, exceedingly to fear and quake,
 being not in the least sensible what that is which must be
 shaken and removed before the thing promised be ob-
 tained; for a promise may be made long before the thing
 promised be given or obtained; for a promise was made
 unto *Abraham* and his seed, and yet it is written of *Iam*
 and many more, that they dyed having not obtained the
 promises; and he that made the promise was before the
 sin, who ministered forth the Law to discover the sin;
 through the ministration whereof, and by obedience there-
 unto, that cometh to be received which taketh away the sin;
 in which all the promises are received.

And so all that come to receive the thing promised, they
 receive that which is the end of the Law, and was before
 the sin, in which there is no sin, by which sin is finished;
 and him received in whose mouth there is found no guile;
 who bringeth his to be as he is in this present world, be-
 ing made the righteousness of God through him, having
 the righteousness of the Law fulfilled in them, by him
 who is the end of the Law dwelling in them, in whom al-
 so his Power worketh mightily, which is more then to talk

of the Law being fulfilled without them; for many such are
 neither come to that which fulfils the Law, neither yet to the
 Law itself; and such are these, reviling, backbiting, oppo-
 sing, and many ways persecuting those who witness the Law
 fulfilled in them, even as *Simeon* who was bred up at the feet
 of *Gamaliel* and knew that of the Law which was written
 without, and walked blamelesse according to the righteous-
 ness thereof; and yet knew not that which gave forth the Law,
 but persecuted him by whom the Law should be fulfilled,
 whose dreadful power smote him down, and a blindness came
 upon that great professor who had profited much in that Re-
 ligion above many of his equals. And to that power which
 struck him blind did he then bow, and became obedient, and
 afterwards said, *When the sun was risen, I saw him, and
 I fell.* And so that was struck blind, and is to be blinded,
 which professed the Law before it came, and increased in that
 knowledge without the life, and knew not that by which the
 Law should be fulfilled: Therefore that which sees, must be
 blind; and that which is blind is to see. And this revelation
 and heavenly vision he did not then call a Temptation, nor a
 Delusion: Neither did he despise that which struck him blind,
 and let him see a body of sin, and came to cut him down be-
 cause of the sin, but cryed out of his wretchedness, and ac-
 counted all as dross and dung; and unto this he was obedient,
 and this he loved, and did not say of it, That it was not able
 to save him from sinne, the which before did prick for sinne,
 though against that which pricks he had strived, (which was
 in him) and it was said unto him, *It is hard for thee to kick
 against the pricks.*

And so that which striveth and kicketh against that which
 pricketh at the heart, is that by which the heart is hardened;
 for the word is hid in the heart, which word is sharp as a
 sword; which word being preached, some were pricked to the
 heart (others cut to the heart) so that many cryed out, *Men
 and Brethren, What shall we do to be saved?* and so the word
 being nigh in which God is striving with man, even piercing
 the hearts of many, that some in secret have been ready to
 cry out and say, *What shall I do to be saved?* and yet be-
 ing:

ing not truly sensible what it is in them which did prick and pierce through the heart, and let them see themselves out of Gods Covenant; therefore have they strove against it, and called this a Temptation which was the powerful operation of God by the light of his Son in the heart, calling to repentance, the which they have called a temptation of the Devil (esteeming it so to be) which is most horrible blasphemy and resisting of the spirit, and refusing to turn to him that smiteth. And this is the blindness of them who know not God, who by the light of his Son doth knock at the door of the heart, to minister forth the Law, to judge and condemn, and break the hardness, that in the broken heart this Word of life might be received, and his power made known, to the confounding of that which kept that in bondage (under the transgression) which was given into man before the transgression was, out of which transgression there is no coming, but by and through the ministration of Condemnation, which doth it discover in the ground of it, through which there is a coming to receive the Gospel of Peace, which is the Power of God not to be preached to the wicked things under which tie just do suffer, which the Law is to, but by the Lord of glory through the Light, preached to the spirit in prison, that it through the Condemnation of the other, may grow up to lead and guide the creature in all things in obedience to Gods will from a true sense of his love in the heart, whereby his whole Law comes to be fulfilled, and the promise and the blessing received in him who is the end of the Law, who is the light given into man to let him see, & to condemn the sin, the which man being dead in, and in trespasses, doth not love, but is afraid of that which in secret judgeth and reproveth him, from the which man flying, forsaketh that by which he should come to receive the mercies of the Lord, but wo to them for ever who strive with their Maker, and call him Belzebub who is the light in the heart, and should be Master in the house.

Therefore let all take heed of despising the Law, which is written with the finger of God in the heart, while it is yet hard; for the Law of God is perfect, making wise the simple,

(17)

and the ministration thereof is to destroy that which did
 sin, and lead unto him by whom the transgression is
 pardoned: And this is not a temptation, but a dispensation of
 Justice through his righteous Law upon that which sin-
 neth over which the Law hath power so long as that liveth,
 while the Law is to kill, rather than through the death of it, that
 it may come again to live which was before the Law, and be-
 fore the death, and before the sin.

And now when the Law or Ministration of Condemnation
 cometh, man is to stand still and wait quietly under it, & not
 anything break through in a haste, to rage, or gaze, and
 wonder at that which is so dreadful that man is not able to
 stand under it without unspeakable astonishment, because of
 that which then is over him, who then is commanded not to
 break through lest he die, for the Law is to break through
 that which cannot keep it, and make way to that which is to
 keep it, and live forever; but man is not to break through
 under the Condemnation, to that where the Law is mi-
 nistered, until that is received by which the Law may be kept;
 such who in the condemnation do abide, come at last to
 stand and receive him that is made under the Law, & is the end
 of the law, and taketh away the sin; but such who come to the law,
 and break out from under the judgment before the law had
 broken through, & cut down all that in them which could not
 keep it, such have let in death again to reigh over that which
 the judgment should have bin redeemed, to bear away that
 which the law had power over, and arise up with that power,
 to live and obedience to God, as in all things to fulfil the
 whole law of God, which untill then, doth still stand in force
 over that and them in which sin remaineth, which doth trans-
 gress the law, one tittle whereof shall not perish till all be
 judged, though some coming to the law have broke forth, and
 healed the wound slightly, supposing it would serve their
 turn to talk of the fulfilling of it by & in another for them,
 without themselves seeing themselves not able to keep it in all
 things, not waiting to the end of the law, by it to have all that
 destroyed which could not keep it, and receive that which
 they could not break it, [mark] and in it keep, by it to be lead out of

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the Wilderness of sin; in the promised land to rest, limit to have the dayes prolonged, and the life preserved, for Christ the light cometh to save the life.

And there are many that are now come to peace, dominion & the land of rest, who did once come to know the judgments of God upon Cairns nature, which then cryed out, that his punishment was too heavy to bear, and have almosting to see the beast, whose head is full of the Names of Blasphemy, and yet have they not started aside like a broken bow, from under the judgment, neither suffered the Enemy to prevail over them by temptations, to curse God and die, nor to call him *Bezebub*, who is the light which condemns & should be Master in the house; neither have they despised *Adversaries*, which is the ministration of condemnation, and in its time glorious, but in patience & long suffering under it have waited, and that without murmuring, or suffering that to break forth in rage, which Gods judgments is to; neither have they suffered unbelief to prevail over them; but in love to him who was made a curse, in patience have endured all these things, and have been made as free to drink the cup of astonishment, with the dregs thereof, as the Lord was to pour it for unto them, who now drink the cup of salvation, even the blood of the Lamb which cleanseth from all sin, whose life delivereth them from the terror of the pit, who have come to be the seed born and brought forth though with pangs and sorrow, which the blessing is to.

Those may see, hear, and understand what I write, who come to know how the law is handed forth by a Mediator (who was before the law) and the righteousness of God manifest without the law; & sin discovered by the law, and our righteousness revealed by that which was before the law; that notwithstanding the law must be received, yet by the works thereof no flesh shall be justified, but by obedience of faith towards God in the blood of his Son, by which all is done away which transgresseth the law; and so not of Works nor of Merits, but of faith and love is the Law fulfilled.

Constraining Temptation

And that those who were born blind, and have been e-
 since covered with the blackness of darkness, through
 their own Wisdom, being dead in trespasses and sins, not
 saving nor favouring the things of God, but remain in
 the Religion and Profession which crucified his Son, who
 man of sorrows, and called him a blasphemer who is
 true light which lighteth every man that cometh into
 the world, and said he had a Devil, who came to condemn
 the flesh, whose light in every conscience is the con-
 demnation so long as the evil deeds remain, the which
 condemnation is not a temptation, for God who is light,
 saith no man is evil. Therefore in love is this writ-
 that no man through blindness and ignorance (in his
 wisdom) may esteem that to be a temptation which
 condemn, and that out of temptation all such who
 tempted may be led and kept by that which doth
 wisdom, which is the pure light of Christ which doth
 and condemn the temptations, and the sin, and the
 aggressor, (who enters into it) and every evil motion
 is apt to arise in the mind that is darkened and
 led by the God of the World, which mind from the
 darkness to the light is to be turned, in the light to be-
 lieve as he hath said, *in the light, believe in the light*, and
 a temptation which hinders man from believing in
 light, and all such keep not the commands of Christ,
 do not believe and obey the lights and such profess
 words, but deny that in which the power of his life
 stand, and is a temptation which causeth man to deny, and
 the Law (which is light) and not come under, nor
 the Ministration of Condemnation, supposing he
 Grace, and is not to come back to the Law be-
 he hath gotten a profession of Christ, whose day is
 the Law, whose seed came through the Law, of whom
 came who fulfils the Law, and maketh an end of

son, who was in the Church in the Wilderness, and in his pity saved them, and bare them all the dayes of old, leading the humble seed, that through the Wilderness off sin it might come, and at last enjoy that by which the sin is done away for ever.

And it is a temptation which causeth man to call that a temptation which in the conscience doth sometimes arise and let man see, that he by his sin is in the full of the death and the curse, and that the judgments of God be longs to him, and that he cannot escape the fierce wrath of the Almighty, living in that by which sin is daily committed, and the righteous Law of God transgressed, and himself out of the Covenant of life, wanting the power of God to bear him up out of iniquity, so that he labours and prayes, and cries sometimes with tears (like *Asa*) to keep that alive in the transgression, which God hath appointed to destruction. [Consider this] And strive against that which letteth see the emptiness thereof, & condemn afterwards, if a false joy doth not arise secretly to glory in what was done whereby that was satisfied and gotten, which the Judgment was to, which of the Judgment was afraid and from under it led forth to perform a will worship from that ground where *Cain* nature bears rule, who can bring a sacrifice, but the deeds (with the light) seen to be evil, who at last murders the just, & the sin lying at the door, which secret sin cannot be hid from the light in any that commit it, or in whom it is, though never so secret.

And it is a temptation which worketh in the dark corners of the heart in the time when condemnation cometh to drive man to despair by reason of the fierceness of the Judgment, and drives him from God and his righteous Judgments, into unbelief and hardness of heart against God, and herein the Tempter prevails over many, some whereof then go to destroy themselves, not keeping in patience under the Judgment which was to deliver the sin, for Christ the light comes to condemn & destroy the sin, but the life he comes to save. Others through unbelief

shall have hardened their hearts in sin, their minds be-
 come in that in which they cannot believe that ever they
 shall overcome sin, nor be saved from it; and such grow
 worse then before, and use all means in vain lustful de-
 lights to murder that in them which checks, reproves and
 condemns them for sin; and many here turn aside from
 under the condemnation many and various ways, some
 who are blind calling is melancholly; so that few endure
 to the end, & enter through the strait gate by the death,
 through it the life to find, not waiting with long forbear-
 ance out of that which hasteth, in patience in the light
 to see, feel and know the seed of *Abraham*, (brought
 forth of the barren Womb) which against hope, in hope
 believe; And these Temptations leade further into sin,
 and is not that which condemns for sin; for that would
 keep out of sin, though its Judgments be never so heavy
 upon man for sin.

And being that God is known in the ways of his judg-
 ments, and that they who are to receive the promise,
 must keep Judgment, and that with Judgment Sions
 redemption is to be witnessed; and when Judgment be-
 gins to be set up in the heart, to judge, condemn, con-
 found, overturn and cut down the head, body and root
 of all that which by the light is seen to be in the trans-
 gression, having the form of godliness, but not the power
 which keepeth out of, and free from all sin, which the
 Judgment is to pass upon: Therefore is that a Temptati-
 on which then draweth forth the mind from under the
 Judgment, to get ease by a supposed peace with God,
 from the comprehension of something done without a far
 off, or long ago, and so climbs up another way then by the
 light within (which I know is the door) which condemns
 and bringeth to Judgment the hidden things of darkness,
 and brings fire and sword upon the Earth, and sendeth
 not peace to it, but setteth two at variance within, where-
 by there is much striving in the Womb, and not rest day
 nor night because of the War between the two seeds, out
 of which trouble being led, by that which in the Judge-
 ment

ment could not stand, so that getteth ease again, and then man preacheth peace unto himself, having got out of some trouble, he then strives more strongly to keep out of it then he did before, and labours much to comprehend a resting place to abide in, though that be not redemption with Judgement out of bondage, which thereby should come to obtain rest and peace for evermore.

And being that the Law and the Prophets (together) are unvail John, and that the Law is to judge and cut down that which is above the seed exalted; and that the Prophecies and openings from the Testimony of Witness, is to uphold and preserve under the Judgement, whereby some secret hopes or refreshings comes unto that which at last out of bondage shall be redeemed; therefore it is a temptation which leadeth forth (on that hand) in a Joy, through the reason; with great swelling imaginations in the vain light mind, out of the fear of God, not standing in his counsel, but like the rest of the false Prophets coming to true openings, from it run forth, before that through Judgement be brought forth, which should go before and lead them in Gods Wisdom and Counsell to stand; and such speak great swelling words in a secret pride, boasting of their experiences, but are become the untimely children of the Mother of Harlots, who with their Mother must be turned back into the bed of Torments.

And being the Lord God of life hath given his Son a light in the heart, that man might be led, taught and guided by him out of sin, and giveth power to all them that love, follow and obey him, to overcome their sin, whole light being in Man a free gift from God, and that by no other Name, Way or Means man can ever be saved. Therefore that is a Temptation which leadeth out from that in the heart, [Which in it is given there to make an end of sin.] to follow that which doth not make an end of sin, nor ministers power to them that follow it, to overcome their sin, so that they cannot receive that which cleanseth from all sin, such have the root and ground in

them,

them from whence sin cometh; but the Root of *Itse*. In whom there is no sin, they are only professing and talking of, without them.

And that is a Temptation that leadeth man to commit any manner of sin whatsoever, and keeps man from believing in him that maketh an end of sin, and keeps man in sin, and from repentance and turning from sin, (while that of God in the conscience is striving with him against sin) perswading him that he cannot be free from sin, and so put off the time of true repentance until Gods Spirit by the light in the heart, hath ceased striving, and then they think all is well, because that which judged and condemned them for the least appearance of evil, hath ceased striving with them, that so they are now quiet, and not judged as formerly for what they do, though they do the same things for which formerly they were judged; but let such assuredly know, that that which was sin, is sin still, tho they (instead of coming through the Law) are gone back from the Law which did discover it, and came to that state again which was before the Law, (or a worse) where death reigns and sin is in the World, though not discovered by the Law to them who have despised the Law, and so become dead to that which should fulfil the Law, & also dead to that which doth transgress the Law, even so dead in sin, that not now feeling the weight and burthen thereof, neither yet feeling any thing of God in them, striving in them against it, and is not their latter end like to be worse then their beginning? And are not such as these who have got a profession, more hardened in their sin, and pleading more strongly for their continuance therein, then the Publicans, Pharisees, and Prophane?

And that is a temptation which draws forth the mind to fear, love, serve, obey, or respect any man, or created thing, glory, honor, or whatsoever may be named, more then God; or to deny obedience to God for the attaining or retaining thereof, or to let any of the most glorious creatures of God fill, and take place in the heart, that in it room may not be found for the power of God

into that, so that the life, vertue and substance of all things
in which there is full satisfaction, cannot be received.

And that is a Temptation that leadeth forth to seek, or
love the praise of men, for if that was out of the Faith
which received honour from men, then that must needs
be of the Devil which would compel honour to be given
to it; that is it in man of the Devil, which would have the
begotten of God honor and worship it, which would take
the due honor and praise from God, to whom alone be-
longeth all Dominion, Glory, Honour and Obedience,
and Praises for ever and ever.

And that is a temptation which draweth forth the mind to
Worship any other God but he that made all men of one
blond, and is above all, and through all, and in you all, who
dwelleth in his people, and what of him may be known, is
manifest within, whom all may see after and find, Whom
the world by wisdom doth not know; who abhorreth the
sacrifices of them whose hearts are uncircumcised, and is
wearyed with the peoples words *Mat. 2. 17* and grieved
with their inquiry; who heareth not the prayers of men
of sin, but waiteth to be gracious unto such who wait for
him in the light of his Son, who was lead as a Lamb
dumb and is of the seed of *David*, who was dumb with si-
lence, and opened not his mouth while the wicked was in
place.

But when the wicked thing is removed out of his place,
& the humble seed of the shepherd raised up in his throne
upon his hill of holiness, having his enemies under his feet,
then he speaketh with authority, and not as the scribes.
Thus man coming into the fear of the Lord, and waiting
in the light of his Son in the heart, wish it may be see and
discern, between that which discovereth & condemneth sin,
& that which tempteth to sin, out of which that man may
be redempted (and kept out of temptations) is this written
in love, no the seed, over which the beast, the dog and the
swine doth vaunt themselves, who have nothing to do with
this, but only to receive the cup of astonishment, which to
the Serpents is to be poured forth, who are not to feed up-
on this which is written.

*Direction in the way to that within
the Vail, by which Temptati-
ons are overcome.*

TRuth is that in which the power of God doth stand, and in the truth there is no lie; and all them who receive truth from God, in it they receive his power, whereby they are made his Sons, in his power to stand in obedience to his will, which is that by which they are sanctified, and by obedience of faith thereunto are preserved, keeping in steadfastness by the mighty power of God, out of that which doth defile, are preserved in that Dominion and place of Holiness into which the Harlots (out of the truth and power) and all proud boasters (and such who are intruding into things they have not seen, and all Murmurers, who complain for want of power) doth not enter.

Therefore all people who profess the knowledge of the truth, and yet have not received the power of God in which no sin doth stand; wait ye all in the Light, to know the Vail rent, and the ground to be removed from whence the Words comes, which darkens that in which the Counsel of God should be received, and wait to feel Judgment and Condemnation upon the earthly that over the seed doth rule; and keep Judgment, that through the Condemnation that may bring, which never yet was found: For certainly there be a coming through the Ministration of Condemnation, the Pearl is hid under the Earth, and the earthly bears rule over it, whereby it still in bondage lies, and the creature sometimes led by a sight of which it doth not possesse, holding the truth
O of

of God in that which is not his Righteousness; for his Righteousness is revealed by Faith through the power of him that takes away the sin, and so its not comprehended in, by that mind which is out of the Covenant: And this know assuredly, That many may see that which is afar off, and not feel the life of what they see, and so are many high professors in the World, who change from one opinion to another, and are all yet but fruitless Trees, which are to be cut down and rooted up.

And many there are who call him that is the Light Lord and Master, but to the Light are not obedient in self-denial, nor taking up the daily-Cross, which is the power of God, and crucifies unto the world; and so the first man of the world being not Crucified nor put off, the new man is not received; and so little more is witnessed by many who profess truth without the life, then was in the time of other Forms; for if the death be not known, the Resurrection of the Just received, and the dead raised, then is all in vain: And this is not known by any but such who know the Judgements of the Lord set up in the heart, and the Cup of Astonishment to the Adulterous seed which comes of the will of the flesh, and cannot lay down the life for the Friend.

V Wherefore (I say) wait to know the Birth that is immortal, and see that born up which never yet was raised in them, over whom the Vail yet is, that the free-Birth may be known, and the Seed whom God hath appointed the blessing unto, from under death redeemed; that by the powerful risings thereof, the understanding may be opened with that which was before Forms were, that so it you may come which giveth life unto the soul, and know a Saviour born of the barren womb, and a Deliverer brought forth in the place where he hath not been known, and the plant

to spring out of that ground which is yet dry; but it may be over-shadowed with the loveliness of its spreading forth, that a way may be opened in the Wilderness, and the humble exalted in the Valley, and come to learn of that which is yet little and low, and take heed of taking Counsel of the Serpent, whose subtilty will soon lead forth from the simplicity, neither cover your selves with any thing before the Righteousness of God (which is perfect) be received; but love that which comes from the man of sorrows, who comes to break the peace of all them who walk not in the everlasting Way of Life. Let all them who are out of it, search their hearts with the Light.

And take heed of that which is high, forward, or strong in the Will, [for we are weak] which is not brought to the Cross; for there is the first birth from the wrong grounds, which will speak and act that which it lives not in; neither is able to confirm it in faithfulness to the death and loss of all; for things may be true in themselves, and that which is out of the truth may speak of it; yet such vain talkers cannot suffer to death for what they speak.

For that which cometh forth first, is strong in the Earthly, and would live for ever, and have the blessing, and would rule over the meek thing in the particular, and in others, having a secret desire to be admired, being far unwilling to take a servants place; but certainly it is the meek, humble, suffering seed (which in many is yet oppressed) that is to last for ever, who through death comes into the Dominion.

Therefore sink down out of the airy Comprehension and subtilty above the life, and first come to suffer with that which is meek and low, if ever you intend with it to reign in that peace and life which from all that without, the Vail, is hid; and in silence

watch and be sober to see him come which saves the soul, and clothes it with his own Righteousness, that you be not found without a covering of the spirit, power, and life, among the foolish Virgins, for few there be that find the Way of life, and abide therein.

And I knowing the terror of the Lord that will certainly come upon all them who die out of his Covenant, therefore I warn all people every where (as the Lord enlargeth me) to wait to feel the powerful Word of repentance, and with the light to make diligent search into the ground and foundation of all Professions, Words and Actions.

For the Lord God will make inquisition for the blood of the Just, and reward the double-minded according to the intents of their hearts, the Gaul whereof will be rent with the power of his Might, which will sweep away the refuge of lies, and confound your Divinations in the head of that knowledge above the seed; and a day of desolation must come, sword and famine must you know, and the Earth to be removed, and your heavens shaken, that the poor may come to receive the glad tidings of the Gospel, which is the power of God; for the fat and the strong is for judgment both within & without, & they are still sent away empty; but the poor are they which are to be satisfied, nor the rich, high, wise, strong, mighty, prudent Diviners, and Orthodox men, and zealous Professors, and licentious Libertines, (as they are called) who profess a Saviour to come, & some would have a King to reign hereafter, but they are not agreed how, nor when, nor where their King shall reign (whom they imagine shall come) but are found despisers, & not lovers, nor faithful followers of him that is come, the glory of whose KINGDOM is already shining over the World, and is established in righteousness, who is King of Kings, and Lord of Lords, Who is our Head, our Law-giver and our King, and we do not look for another, as the drunkards of Ephraim do, who are drunk, but not with Wine, and stagger at noon-day, and

(19)

and must be dashed one against another, and broken to pieces as the potsherds of the Earth, who are looking for a King to come, and know not the King who is already come. Who is the Light to which they will not bow, though it in secret doth them reprove, and sheweth us plainly of the Father, and lets them see their disobedience.

To it now therefore bow and bend, for plainly the Lord God who is light will not alwayes strive by the light of his Son in your hearts; and this know, That as I tender the least honest desires that are begotten in any after the living Truth of God, yet I am to deal plainly with all and clear my conscience of all Who are covered with their own conceivings, and in Words and Writing to warn all in the spirit of truth and meekness, as the Lord moveth me in faithfulness to declare against that which yet in my bears rule over the Seed, which by Judgment must be overturned, and all the judgments of the Lord are true.

Wherefore ye that are willing to come out of temptations into that where the foolish Virgins cannot enter, wait in the fear of the Lord to feel his Work within, while the day of salvation lasteth, lest thick darkness come upon you, and you be found in the night in which none can work; and take heed of a secret high mindedness, and prize your day of visitation more then life or liberty, and take heed of that which would contrive a way to shun the Cross, or stop the mouth of the witnesses; but let the honest simplicity come to rule in the measure of it, and take heed of entring in and yielding to temptations; for many ways hath the Serpent (which is near) to beguile and destroy the life from man, which is not overcome, but in the continual fear, through the cross to the Will, with the power of the light which is given to lead through all these things into the rest which is prepared only for them who are faithful to the light.

For this have I not learned nor received from men, (the Lord